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ING MOTHERS! MALI EXTRACT!

A Voice From Afar. Weep not for me; Be blithe as wont, nor tings with gloom, The stream of love, that circles home, Light hearts and free! Joy in the ciffs Heaven's bounty lends; Nor miss my face, dear friends!

I still am near; Watching the smiles I prized on earth, Your converse mild, your blameless mirth; Now, too, I hear. of whispered sounds the tale complete, Low prayers and musings sweet.

A sea before
The throne is spread; its pure still glass,
Pictures all earth—scenes as they pass.
We, on its sbore,
Share, in the bosom of our rest,
God's knowledge, and are blest.

-CARDINAL NEWMAN. FIVE-MINUTE SERMONS.

Trinity Sunday.

THE DIVINE JUDGMENT. And Jesus coming, spoke to them, saying: "All power is given to me in heaven and in earth." (Matt. xxviii, 18.)

When these words were uttered by our Lord He had risen from the dead On this occasion He had with Him only the eleven Apostles, whom He had instructed to meet Him by appointment at this time and in this place — a mountain in Galilee. A few words they are, but full of meaning. The Apostles saw our Lord in the flesh again; they heard His own human lips utter this truth: that all power is His in heaven and in earth.

How did they understand Him? They understood that the Man they saw, the human being who then stood before them, was endowed with all power that God would exercise in God, you will succeed. heaven and in earth; that to rule this vast universe was His right; that to sit on the throne of heaven, to be worshipped and adored as God by every creature, to shape the destiny of this world, of its many nations, of its many families, of every single soul born and to be born in it; to open and shut the gates of hell at His own will, to judge all without exception, each separately at the moment after death, and all together in the great Judgment day of God, is His right and office as the Man, because He is Man in God and God in Man; the Man selected to be the One through whom the Divine Nature manifests Himself in all the fulness of the God-

head in human nature. But what, therefore, is the first thought that must enter our hearts? necessarily this: How will that Man receive us when we are called into His presence, one by one, as we leave this world? How will that countenance look to us at that mo-ment? How will those ears listen to our reports of our own lives? How will those lips speak to us in that

dread moment? But why do we ask ourselves these are to meet that Man in God, face to face, to give an exact account of all of travel. The courier himself, though questions? Because we know that we our deeds in the body, and that He is the One to praise or blame us, reward strength is well night gone. The citior condemn us, receive us into eternal blessedness or cast us into eternal, never ending darkness, and deliver us over to the rule of those who shall

be our masters in hell. Can we tell what the result will be Yes : and to a certainty ! If our lives have been good, or if we die in His friendship, the Man Christ Jesus will give us a blessed and glorious wel-come; but if our lives have been wicked, that Man will reject us for ever. He will not have us anywhere near Him. He will not endure our presence a single moment, nor permit us to speak in His presence, nor

good, leading good lives, are faithful to our duties as good Catholics. If we truly hope for His approval we can judge ourselves now and know we shall receive it.

How is this? If each one can say to-day, the last of the Easter-time, I have obeyed the commands of the Church and made my Easter duty, then each soul is free from mortal sin and knows the judgment of our Lord will be in his favor. Let any such soul die at any moment now and the mercy of God is surely his, for he is now in the friendship of God, his soul is restored to its heavenly state, and every oul in this state is so acceptable to our Lord that He cannot condemn it, but must welcome it to the society of those who are saved forever.

O unfaithful, negligent Catholic! whose life heretofore has been a dis-honor to God, a shame to your family, a scandal to your neighbor, and a disgrace to the Church of Jesus Christ, have you turned from your sins and made your peace with God this Eastertime? Have you washed your past life free from sin by this Easter duty?

Then, you too, know you will receive the welcome of our Lord, the Man Christ Jesus, your King and your God. Otherwise you are still His enemy, and have a right only to His eternal wrath How can you sleep a moment or be at rest a single instant longer while knowing you are condemned already, because you have not made your Easter duty?

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OUR BOYS AND GIRLS.

To Boys Commencing Business. Be on hand promptly in the morning

at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and all in authority over you, and be polite to every one. Politeness costs nothing, and it will help you wonderfully in getting along in the world. And, above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from Church and Sunday school, has qualities of mind and heart that will ensure him success to a re-markable degree, even though he is endowed with only ordinary mental capacity; for honor, truth and indusry are more than genius.

Honor and shame from no condition rise; Act well your part; there all the honor lies

myriads of dew-gems which had slipped through the fingers of night. The whispering winds bear the perfumed breath of the morning, and the birds pour forth their songs of glee. The Queen of Summer trails her green robes over the lea, and the little brook kisses her dainty feet. The city of Troyes basks peacefully in the fresh sunlight. dark, grim wall with its massive iron portals, high over which tower the teeples of its churches and domes of its palaces. The first glimmer of that palaces. The first glimmer of that summer sun has roused the inhabitants each to his task of care or pleasure, and the hum of business is heard throughout the city. But its peace is soon to be rudely disturbed, for

" See! What messenger of speed Spurs hitherward his panting steed?"

The warder comes hastily down from his watch-tower, throws open the heavy gate and the rider enters. His steed is gesticulating wildly, shows that his strength is well nigh gone. The citi-zens leave their occupations and crowd around him, demanding in eager, excited tones what tidings of fear he bears them. He answers: "Before the sun shall have set the army of the Huns sun shall have set the army of the Hutts under their ferocious leader, Attila, shall be at your gates." A piteous cry rises from the terrfied women and chil-dren, the men stand in mute despair; too well they know that mercy is not to be expected from the barbarous horde. Soon the whole city is echoing with cries of terror and despair; the citizens are flying hither and thither in anguish and dire distress. But a hush, a sudden calm, falls on them as their holy Bishop, Lupus, with firm step and a ever again to mention His holy name, but will cast us into that region of creation where holy names are not permitted to be uttered.

Do we truly hope that this sad fate will not be ours? Then we are truly many lost all faith that you do not ask will not be ours? Then we are truly many lost all faith that you do not ask you lost Him to come to your assistance? Is He not as strong to save us, His children, as when He led His chosen people through the parted waters of the Red Sea? Let us turn to Him now in faith unwavering." So speaking he bends his steps to the cathedral, the people following, and their united prayers rise in strong pleading to the throne of God. The Bishop nows dons the insig-nia of his office, and with his flock chanting litanies, repairs to the city gate. Soon, with bright, glistening gate. Soon, with dight, garden spears, and scimitars shining like a bed of purest silver, Attila's army, "a beautiful and terrible sight," approches the Christian city; and none who now behold them but straight are smote with fear. The leader thunders at the gate and haughtily demands that it be instantly opened. "Who are you," asks the Bishop, "that thus of God, sent to waste and destroy.

menace our peaceful homes?" Attila answers mockingly: "I am the Scourge The prelate bows low and laying aside mitre and staff, he makes this beautiful reply: "God forbid that we should close our gates against anyone whom our Master chooses to send, even though he comes with scourge in hand," and with his own hand he draws the bolt, and the heavy gate swings wide. The fiery Huns rush in, but, wonderful to relate, Attila on his snorting warhorse rides on, he strikes no blow, he gives no command, he and his relentless troops pass out hurriedly through the opposite gate, and away they speed. The Bishop turns calmly to his amazed people, "My children, let us give thanks to the Lord God Omnipotent," He alone understands the he says. cause of their preservation. As the Huns rushed in they were struck with blindness, no not blindness but oblivion to all else but the upper air full of

swords in their hands, threatening

cohorts of shining Angels with flaming

fidence, then-victory

CONVENT SCHOOL EDUCATION.

Chicago.

Don't be foppish in your dress and don't buy anything before you have the money to pay for it. Shun billiard saloons and be careful how you spend saloons and be careful how you spend your evenings. Cultivate a taste for reading, and read only good books. With a love for reading you will find in books friends ever true and full of cheer in times of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would wish to present the aspect of convent education and its advantage, influence and power in moulding the destiny of mankind, rather than an impromptu discussion and analysis of the points brought out in the excellent paper given by Mrs. Busby. But my time is so limited that I can only give an outline of the idea which I wish to present. same. And in closing, boys, I would say again, that with truth, honesty and industry, and a living faith in

Faith's Victory. The eastern sky has received the glad morning kiss of the sun. The soft green carpet of June sparkles with

makes on her posterity.

By morality I do not mean the super ficial, placarded variety, but the stern, steadfast, self-supporting kind. the variety that requires the watchful eye of the chaperon, or the fear of the kind that finds in virtue, virtue's own reward, and that a most remunerative compensation to the individual diva before the footlights? Is it as a can be counteracted by the viles cational means combined. she places the indelible impress, self-sacrificing, industrious, frugal, patient, persevering, ambitious, these will be the dominant characteristics of her offspring, as certain as the in-

herited peculiarities of her face. Circumstances may cause the adult to deviate from this rule, but on the whole it is true. The mother is there fore the architect of the destiny of the individual, of society, of the nation and of mankind in general. Is it not better to be the architect than the machine? There is no grander or

I would rather have been Napoleon's mother than Napoleon, yes, rather have been that Corsican, peasant, mother, and worn wooden shoes than that imperial personage of force and plunder to which he degenerated after he had satiated all the laudable ambition to which she had taught him to aspire? Observe the expression of pleasure and satisfaction on a mother's face when she sees her child perform some feat of excellence. You will see on it a reflection of the keenest delight which it is possible for an individual to portray, and which no achievement of her own could produce.

of her character. Here they can re cognize the defects and supply the de

The West End Woman's Club is compose of ladies residing on the West Side, Chicago. The vast majority of its members are non-Catholics. Reits members are non-Catholics. Re-cently they had before them, for consideration and discussion, the subject of education, considered from all points of view—Public school and private, religious and secular. Mrs. Murphy,
the wife of Chicago's great physician
and surgeon, Dr. J. B. Murphy, President of the Medical Department of
Cook County Hospital, was present and
continued in the discussions on educontinued in the discussions of the discussion of the active than the molder of others to play tha
than the molder of the active than th participated in the discussions on edu-cation. At the invitation of the Club —the members desiring to learn about convent school education - Mrs. Mur-

phy prepared the following paper, which was read at a recent meeting: Mrs. President-Ladies-Your President requested me to present the aspect of convent education and its advan-

wish to present. That our relative positions may be better understood, I desire to follow the example and advice of the great Emerson, who said: "In all discus-sions and contentions, a distinct definition of the subject under discussion should be presented in writing." That there may be no misconception or erroneous interpretation of the arguments advanced, I will therefore ask, 1st, what is education? 2nd, of what does it consist? 3rd, what is its object?

and, 4th, what is its influence? Education is the acquisition of knowledge, mental and moral trainand manners; yes, it is more than the acquisition of abstract facts; it is more than the mental retention.

One visitor a day is enough of the mind, feeling a refreshment indeed, after the monotony of weeks in a sick-room. numerable rules and historical data.

is the training and, discipline of the mind, in the art of acquirement, as of similar cases of ilness in their own or well as the cultivation of the power of their friends' families, should not be differentiating between the desirable and the useless or corrupt; and, what is of greater importance still, it is instruction in the practical application of the away at the first sign of weariness. If knowledge acquired, for knowledge, while it is potent, unemployed, it is in-

dividual, and, second, the improvement of mankind by the advantage gained from the instruction and example of the individual. To be more specific, let us apply these principles to the early education of women. How is woman most improved by edu-cation? By the school that instills into her mind the strictest sense of morality and propriety. By the school that teaches her that the example of her life and action is immortal in the impress that it

ocial condemnation to sustain it; but voter at the polls, where her influence tramp? No! Her greatest power and influence is as the ideal mother. As such she molds the character and ambitions of the child and has more in fluence on its after life than all eduthough she is unconscious of this power shapes the mold in which the future life of the child is cast. "No coward mother bears a valiant son." If she i

more noble position.

What school comes the nearest to exerting the same influence as the mother over the young woman? I think you will agree with me: it is the convent "And a terror wilder than it brought
Urged on the affrighted horde;
Her prelate's faith saved Troyes from scath,
And the firece barbarian's sword."

O God, Thy ways are as wondrous as

more fully under their control at all times than any other school. They are more in touch with every thought and action. They are her constant companions. They have access to her

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manifold ! Faith, prayer, and con- boudoir which is the best photograph ficiencies. This communion does not exist between the university young Paper Read by Mrs. Dr. J. B. Murphy lady and her instructors, as she is Before the West End Woman's Club, under the eye of her instructors but a few hours each day, and that on dress

parade. The trend of instruction in university education is to make the young lady self-assertive, independent, moral - of a public rather than a private character - a model of the drawing room, rather than of the home, to be an actor on the stage of life herself, rather than the molder of others to play that pert, an instructor of the adult rather

vents is to modesty, retirement, morality, household and the finer arts, religion (not sectarianism), and positive-ness of character. It is to make the young lady an ornament to home, selfsacrificing, patient and exemplary in her every-day life — a molder of the child rather than entertainer of the adult. In other words to make her the ideal mother.—New World.

Keeping The Mind At Rest.

It is never well to deceive a sick per son ; apart from the moral aspect to the case the deception must be discovered sooner or later, and then all confidence is destroyed. If there is bad news to be told it should be done gently and quietly. All but persons of the weakest fibre will summon fortitude enough to meet it without serious harm. The mind should be kept tranquil and at ease by avoiding petty disputes and shutting out household worries. The convalescent is not in a state to be of use in domestic emergencies and should no

be troubled with them. Visitors are a fruitful source of ex itement and many an invalid is literally nearly "talked to death." A visit from a pleasant, sensible friend who will stay for a short time and talk cheerfully in an entertaining way, is

acquisition of abstract facts; it is One visitor a day is enough at first, more than the mental retention of in-It tion to lamentations on the changed

she says pleasantly that the doctor doe while it is potent, unemployed, it is ineffectual and practically valueless.

The object of education is, first, a

any one is silly enough to be offended etterment of the condition of the in- the friendship is scarcely worth retraining.

> "Ten people out of a dozen ar invalids," says a recent medical authority. At least eight out of these ten, it is safe to allow, are suffering from some form of blood-disease which a persistent use of Ayer's Sarsaparilla would be sure to cure. Then don't be an invalid.

an invalid.

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Γag.
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